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THE HOLY SPIRIT.

Home Talk by J. H. Noyes, W. P., June 7, 1868.

WHAT is the meaning of the word *holy* in connection with the Spirit of God. We use the terms Holy Spirit and Holy Ghost a great deal; but have we any clear idea of what the word *holy* means in that connection?

I define it to myself in this way: Unholy spirits which do not belong to God, but to an outer circle of spirits, have no law of reserve within themselves, but are in universal, promiscuous intercourse. They are given up to what are called the natural affections, without any self-control. But the Holy Spirit is a spirit which is restricted in its relations and affections. It has a self-limiting principle which reserves it, and keeps it from mingling with spirits which are not good. The Holy Spirit possesses a property similar to that we see in oil when it is put into water. Oil will not mix with water. You can stir it in mechanically; but every drop and globule has a power of self-limitation in it, which causes it to retire from the water and keep to itself. The Spirit of God has just that reserve and self-limitation; and that is what constitutes it the Holy Spirit. Outside spirits have no such law. Whoever keeps his connection with natural relationships, and through them with the world, and through the world, with the whole mass of spirits, human and diabolical, can not have any thing to do with the Holy Spirit. We can have no connection whatever with the Holy Spirit, only as we accept it in its true character. We must accept that principle in it which makes it self-limiting in its intercourse—reserved, and sure to stop where reason and truth say it ought to stop. It is a Spirit which hates iniquity with a terrible hatred, and puts a consuming fire of wrath between itself and all sin. There is a natural, constitutional reason why we can not have any thing to do with the Holy Spirit, until we abandon mere natural connections.

We must conceive of God as the great center of spirits, and that around him there is what we may call a sphere, or globular extension of spirits, which have the faculty of turning back upon themselves, or of reserve. Within that sphere, which we call in general the Holy Spirit, where intercourse is limited by reason and truth, there is life, light,

happiness, righteousness, peace and love. That spirit is clearly and cleanly separated from all other spirits. It has, indeed, a certain kind of intercourse with spirits outside of it, with a view of drawing them in, if possible, to its own sphere and saving them. To be brought into sympathy with the Holy Spirit is salvation. It is salvation when God takes a human being, born outside of his Spirit, and by his providence brings that human being to a conviction of sin, and hatred of it, and assimilates him to his own divine life, so that he passes out of the flesh into the Holy Spirit. In that transition the man becomes a new creature. Thenceforth he knows no man after the flesh, but comes into sympathy with that property in God's spirit which limits his fellowship, and keeps him out of the great sphere of promiscuous spirits and intercourse. That is passing from darkness to light; from Satan to God. The whole idea is expressed in the simple principle of Christ: "Whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother." He recognizes God as his father, and God's family as his family, and limits himself to that family in his affections and fellowships. As within the sphere of God's holy Spirit are righteousness, joy and peace, so outside of that sphere, in the region of mere natural affection, are darkness, misery, weeping, wailing and gnashing of teeth. The Spiritualists have a great deal of true philosophy about spirits; they know how to produce many spiritual phenomena in connection with the visible and the invisible worlds; but they deal altogether with the outside sphere. They know nothing of the Holy Spirit. You never hear them speak of it. The idea of a Holy Spirit which is limited in its fellowships is one which they hate above all things. It is the opposite of Universalism.

The Holy Spirit has come into the world and is present with us every-where; but it will not mix with us one iota further than it can do so and keep its reserve and its ability to return to God, from whom it came. It will mix with us just so far as it can make sure of our going with it to God; but it will not mix with us at all when it finds that we seek to keep our own will and way, and to draw it after us into universal fellowships. We can not get the Holy Spirit to go with us if we love the world. There is a natural and sure repulsion in its very constitution that prevents its getting into any connection which will lead off into love of the world.

We ought to be very thankful that there is

a Holy Spirit, a spirit which will not be mixed up with the world and the devil. We ought to be very glad that God keeps himself clean from the ocean of unclean Spirits. If he could be seduced into promiscuous intercourse the universe would become a universal hell.

SWEDENBORG'S BLUNDER.

MAHOMET, it is said, when founding the religion of Islam, with a shrewd knowledge of human nature based his system upon the history of the Jews, and drew largely on their traditions about Abraham and Solomon, expecting thereby to first convert the Jews, and from this vantage-ground to proceed to the conquest of Christianity. But he failed to convert a single Jew by persuasion, fire or sword; and in his rage he created an eighth, or supplemental hell (the traditionary number, seven, being already filled), into which he thrust the unfortunate Israelites.

Swedenborg, unlike Mahomet, wasted no sentiment upon the Jews, whom he at once condemned as the "meanest of mankind;" but he showed himself an equally shrewd calculator, when he founded his spiritual cosmology upon the Christian religion, which he moulded to suit himself with the place of Mediator. Having done this, he proceeded to place his friends in heaven, and to consign those whom he disliked to hell. He labored to show how a man might live a worldly life and go to heaven unconverted. But he had no patience with those who tried to leave the world and hide themselves in Jesus Christ. Although he talks of regeneration, the idea of conversion, as held in the Primitive Church and in the revival churches, is wholly foreign to his theory of religious life. Judged by Swedenborg's standard of righteousness, the careers and labors of the apostles, and, in fact, the very life of Jesus Christ, were wasted. Such earnestness is foolishness with him, and only endangers the subject of it. The "pious" all go to his hells. The apostle John, was very foolish when he wrote, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof; but he that doeth the will of God abideth forever." The very essence of Christianity, i. e., conversion and regeneration by the blood of Christ, is, if we accept Swedenborg, an empty flourish; as empty as his own talk about the *arcana* of regeneration. What need for regeneration from a state in which it is so easy to live the life which leads to heaven?

We have said that a connection can be traced between Swedenborgianism and modern Spiritualism. We do not attempt to establish a par-

allel in their theories of the spiritual world; for what can be more dissimilar than Swedenborg's Hells and the Summer Land? But we find these fundamental characteristics common to both: they both attempt to place a vast, mechanical, outward-bound theory of the spiritual world in the place of the Spirit of Christ working by regeneration in the heart. They teach men to look outward into the astronomical spaces, when the Kingdom of Heaven is within us. Their very dissimilarity stamps them with a common spiritual origin, for any one who will soberly consider them, can not fail to see that both systems never overstep the boundaries of their authors' previous convictions: that Swedenborg's heavens and hells are a perfect reflection of his original orthodoxy; and the Summer Land never extends beyond the soft sentimentalism of A. J. Davis. Swedenborg was a coarse man, bred in the orthodox theory of eternal perdition, with no large benevolence to help him save the devils. Hence his descriptions of the heavens are rather tame reading: they are sensuous places such as he would like to live in; but when we come to the hells, he scintillates. A. J. Davis is nearly his opposite. He is a finer-grained man; of poetical temperament and large benevolence; one who could tolerate nothing rougher than the Summer Land. The dissimilarity of the systems is a perfect reflection of the difference between the men.

Mr. White says of Swedenborg in one place: "When pressed by the Queen of Sweden, as to the persons with whom he could converse in the spiritual world, he answered, that he could discover only those of whom he could form some idea, whether from personal acquaintance on earth, or from history or repute." We are convinced that this was the case in all his seeing.

It is very evident to a careful student, that A. J. Davis intended, when he began his revelations, to attach to his system Swedenborg's prestige, which was then great in this country in consequence of the trumpeting of Prof. Bush and the Brook Farm school of Fourierites. Davis was apparently ill-read in Swedenborg and knew nothing of the hells. He proceeded only a little way under the patronage of Prof. Bush, when his Universalism evidently took alarm at the discovery that Swedenborg was a staunch upholder of the doctrine of eternal perdition.

The following, from Mr. White's history, may serve to show how impossible it was for the new spiritualism to coalesce with the old:

The Equilibrium between Heaven and Hell.

Among Swedenborg's assertions there is, perhaps, none more startling than that which affirms an equilibrium between Heaven and Hell, so that every Society in the one has an antagonist in the other.

"All the Societies of Heaven are arranged most distinctly according to the genera and species of goods, and all the Societies of Hell according to the genera and species of evils, and beneath every Society of Heaven, there is a corresponding Society of Hell, which is its opposite; and from their opposition results equilibrium.

"The equilibrium between the Heavens and the Hells, is affected by the number of spirits who enter them, which amounts to many thousands a day; but to know and perceive in which way the balance inclines, and to regulate and equalize it with perfect exactness, is not in the power of any angel, but of the Lord alone. The

Divine which proceeds from the Lord, is omnipresent, and observes in every direction, if there be the slightest preponderance, and redresses it: whereas an angel only knows what is near him, and has no perception in himself of what is passing, even in his own society."

To the equilibrium thus maintained, he ascribes the free-will of mankind—

"Between Heaven and Hell is a great interstice, and in this interstice is the world of spirits, into which a most copious exhalation of evil arises out of Hell, and as copious an influx of good descends from Heaven. Every man as to his spirit is in the midst of this interstice, and between the play of the equal forces enjoys freedom of determination.

"Unless man were between both, he would have no power of thought, nor any will, and still less any freedom and choice; for all these flow from the equilibrium of good and evil."

Here we see that the security of the blessed in the permanent occupancy of heaven, and the security of man's free agency in this world, depends entirely on the security of the damnation which is the foundation of them. This is putting the matter on an inexorable mathematical basis, and not, as with the orthodox, into the hands of inscrutable Providence.

Universalism, which was comparatively unknown in Swedenborg's day, has since increased very rapidly, and it is largely owing to its dissemination, that modern Spiritualism has spread, while Swedenborg apparently failed. Davis, we repeat, who was from the first saturated with Universalism, only continued in training with Prof. Bush about a year, when he took alarm at Swedenborg's orthodoxy and "bolted." Thus the Summer Land, was saved to the world.

The conclusion which we gather is, that the principality which sent forth both these spiritualisms, made a mistake in letting Swedenborg adopt the doctrine of eternal perdition. The orthodox world from which Swedenborg sprung, had held the doctrine unquestioned, and doubtless, much superstition was mingled with it. Thus he had been educated in the popular idea of hell, and forthwith, seeing no immediate reason for discrediting it, he had visions of hell, modified somewhat by his love of reducing every thing to mathematical relations. So with A. J. Davis; his Universalism taught him to see no evil, and forthwith his visions represented the universe as a Summer Land. The inspiration was the same, but it made a mistake in allowing Swedenborg to commit himself to horrors, which the benevolence of his modern followers has outgrown, and so introduced into his kingdom disorganization and weakness.

PRINCIPIA.—NO. 6.

PERFECTIONISM THE ANTECEDENT OF COMMUNISM.

ARTICLES FROM OUR EARLY PUBLICATIONS,
SHOWING THE SPIRIT AND PRINCIPLES IN WHICH
THE O. C. ORIGINATED.

DURING the summer of 1841, a small chapel was built by the Society of Inquiry, and regular meetings were held. Reports of the meetings were published in the *Witness*. Glancing over its pages such headings as the following meet the eye: The Existence of God; The Bible; The Guide of Faith; The Nature of God; The Origin of Evil; The Extent of God's Decrees; The Introduction of Good and Evil into Creation; The Extent of Human Deprav-

ity; Predestination; Moral Agency; The Two fold Nature of the Second Birth.

Here is a little article on the

OBJECT OF ORGANIZATION.

What ought to be the principal object of the meetings and other organic operations of believers? If we seek an answer to this question from the practice of most modern sects, that answer will be, "the conversion of sinners;" or in other words, the making of proselytes. But if we go back to the practice of the Primitive Church, our answer will be, the edification of saints. It was evidently the policy of Jesus Christ to illuminate the world rather by the brightness of the lamps he kindled, than by their number. Hence his chief labor was to supply the church with oil. "When he ascended up on high, he gave gifts unto men: to some he gave apostles, some prophets, &c., [not principally for the conversion of the world, but] for the perfecting of the saints," &c. Accordingly we find the labors of the apostles directed chiefly to the edifying of the church. Paul's mightiest efforts and sorest conflicts with the powers of darkness, were for the "consolation and salvation" of believers; "that they might have the spirit of wisdom and revelation;" that their "love might abound more and more;" that "every man might be presented perfect in Christ Jesus." The fact that all the epistles of the New Testament are addressed to the churches and not to unbelievers, is an index of the aim of the apostles.

Common sense approves this policy of Christ and the Primitive Church. It is better to gather a large stock of goods in a stationary store, and let customers come to it, than to take a small stock, and go about the country peddling. It is better for the man who has a pile of wood to chop, to spend half a day in sharpening an ax, than to set about his work, however furiously, with a hoe. Even so it is better to labor for the personal improvement of the church, than for the extension of its influence abroad. The writer of *Spiritual Despotism* sensibly remarks:

"The fact can not escape an intelligent spectator of the present critical struggle of religious parties, that the crown of preëminence hangs at the goal, ready to be carried off by that party, be it which it may, that, with a manly ingenuousness, and honest zeal, and a Christian conscientiousness shall undertake its own reform, its reform in theology, in modes of worship, and in polity. There would be little hazard in saying that this prize might now be won even by the least considerable of our various denominations which should resolutely strive for it, and which, while its several competitors are absurdly commending their peculiar notions and usages, and assailing those of others, should unsparingly examine its own, and apply boldly the remedies which good sense and scriptural principles suggest. A religious body thus acting, would quickly outstrip its rivals, would command the respect of the people at large, would draw to itself men of sense and talent from all parties, and soon would imbibe all, and embrace all."

In the beginning of the year 1843, the name of the paper was changed to the *Perfectionist*. The two following articles, we take from an early number. They give a condensed view of the deep foundations of Bible Communism. The last has been republished lately, but we think it will bear re-reading in this connection:

SECTARIANISM.

Tenacious adherence to certain doctrines is not Sectarianism; for it may be zealous defense of the truth, as in the case of Paul, who could say, without any religious intolerance, "If any man preach any other gospel to you than that ye have received, let him be accursed." Strong attachment to friends is not Sectarianism; for the church of Christ was to be known by the

mutual love of its members. They are children of the same Father, and have *natural affection*, the absence of which is execrated by every one. Association for communion and fellowship is not Sectarianism: it is a natural instinct, rational and *conely*. Organization for mutual improvement and concerted action is not Sectarianism; it is a rational way of accomplishing a noble enterprise. All these things are consistent with universal benevolence, and will doubtless be found in their highest perfection when the will of God is done on earth as it is done in heaven. A society where they exist may be called a *sect*, by common usage, but in this there is nothing of which to be ashamed, as the Primitive Church was so called. See Acts 22: 28.

Sectarianism is adherence to a creed or religious party, *in preference to truth*. Thus defined it is a sin, deserving of sober denunciation. But there is a class of persons, at this day, who, professing to be particularly sensible of the evil of Sectarianism, make it an excuse for denouncing every kind of religious combination. This class have a special horror of creeds. Any thing like a formula of belief, or united confession of faith, is odious in the extreme, without reference to its truth or falsehood. Organization, though it be on the most republican principles, with the full consent of those subordinate, and for the most benevolent objects, is conspiracy against human rights. Many of them suppose that to be freedom of opinion which manifests itself in a universal disagreement; or as one might think, in bitterness, wrath, anger, clamor, and evil speaking. At the same time they contend for universal fellowship. Nothing is more offensive to them than the apostolic injunction to the Thessalonians, "Withdraw yourselves from every brother that walketh disorderly;" also to Titus, "A man that is a heretic, after the first and second admonition reject." They have found, it seems, a way to reconcile, in the same society, perfect discord in religious faith with social peace and unity. This can be done, I conceive, only by abandoning the idea of one independent and immutable standard of Truth. Truth can have but a doubtful existence in the minds of those who can regard with complacency the prevalence of disunion of sentiment—and the same must be true of those who can accommodate themselves without inconvenience to associates of whatever faith. Diffidence in our own belief will make us very liberal and condescending: but if we know that what we believe is everlasting truth, we can not easily extend to those who persist in rejecting it, our confidence and fellowship.

H. H. S.

OUR ULTIMATE OBJECT.

Holiness and liberty are the two primary elements of the atmosphere of heaven. They are necessary to each other. Holiness can not exist without spiritual liberty, and true liberty can not exist without perfect holiness. The human race, under the guidance of God, is on its way to the attainment of these twin blessings; and every real reformation has one or the other, or both of them, for its object. God may institute a sort of division of labor in the process by which the principles of holiness and liberty are to be evolved. He may employ men to work out and proclaim the doctrines of freedom, who have no concern about holiness. Tom Paine was a mighty champion of human rights, but he had no fear of God before his eyes. The American and French Revolutions have shaken the thrones and dominions of the whole world, yet they were the works of men whose hearts were not set on holiness. On the other hand, God may use men and measures that are indifferent or adverse to freedom, in the work of preparing the way of holiness. The law, with all its burdens, was the necessary forerunner of Christ. The great ecclesiastical organizations, which have trampled on the liberties of man, have unquestionably been employed by him who is over all, to promote the "fear of the Lord," which is the germ of holiness. But these are

only preparatory operations. The streams which they set in motion are valuable only as tributaries to the river in which they are to terminate, where holiness and liberty are one. The men who are employed in them are hirelings, who receive their reward in wages, as they work. If we would be patriots, and co-workers with God in our labors, and receive our reward in ultimate results, we must set our faces toward both holiness and liberty. But this can not be, unless the two objects can be reduced to one. If we seek them both as co-ordinate and independent of each other, we shall be double minded, and unstable in all our ways. We must have a single eye. Our only way then, is to regard one as the end and the other as the means. And now comes the question, Which of them shall take precedence? Shall we set liberty before us as our ultimate object, and holiness as the way to attain it; or shall we reverse the order, making holiness the end and liberty the means? This question seems likely to prove a wedge of division between the two sorts of reformers who are to be the actors in the scenes that are coming. Already there is a large and busy class of assenters to the doctrine of holiness, who nevertheless have evidently set their hearts on liberty as the principal thing, and who, at least practically, consider holiness only as an auxiliary. These are the men who range themselves under the banner of Anti-Slavery, and seem anxious, or at least willing, to merge Perfectionism in the motley crowd of subordinate reforms which cluster around that standard. These are they who, as religionists, have little to say about holiness and a great deal against legality, ordinances, organization, civil and ecclesiastical subordination. Many of them appear to hold the doctrine of holiness, not as a matter of experience, but as the most eligible weapon of warfare with the churches.

We frankly confess that we do not belong to this class; and our sympathies with them are growing less and less. Holiness is the central standard of the army to which we belong; and we believe that all subordinate reforms will ultimately rally to that standard. We seek liberty as the means of holiness. We believe that a soul married to the law, and under the beggarly elements of legal religion, can not be holy because it can not be married to the Lord, who alone is holy. We would divorce men from legal restraint, not for the sake of the mere liberty which such a divorce bestows, but that they may subject themselves to the spiritual tutelage of God. Our love of liberty is limited by the demands of holiness; and we are willing to subject ourselves to any restraint which, by the laws of true spiritual philosophy, can be shown to be favorable to holiness. Such, we are sure, were the regulations of the Primitive Church.

Whether we or the liberty men have chosen the true center, the Lord, in due time, will determine.

HOW I CAME TO BE HERE.

AN AUTOBIOGRAPHY BY R. S. DE LATRE.

NO. XX.

IN the summer of 1833, when in charge of the property bought by my father at the Falls, and while toiling under a sun of unwonted ardor, I caught a billious fever which nearly put an end to my life. But by the end of September, a month after the arrival of my father's family from Europe (including Miss Emma Mary Alder, who was to be my wife), I was well enough to be married. The wedding took place at Chippewa, three miles from Niagara, and the tour extended to the lakes in western New York. We spent the winter in Canada, and in the spring of the following year bought a place adjoining my father's farm, in Lundy's Lane, about a mile from the Falls. There we attempted housekeeping, while improving the premises; but suffice it to say, that for six years we did not continue permanently

in any place, such were the difficulties attending settled housekeeping in a new country, from the almost total lack of suitable servants. Meanwhile we wandered about in search of rest, following the example of our American neighbors, who, under similar circumstances, seek refuge in boarding-houses, and places of public resort: first at Avon Springs, then again at the Falls, next in Toronto, then in England, where we spent two years. I had some thoughts at that time of qualifying myself for the ministry, partly with a view to making it our home in England; but there was no getting away from the New World. Our family was on the increase, and our income rather on the decrease; the latter owing in some measure to the effects of the insurrection in Canada, which took its course during our absence, and we saw no way left but to return to this country. Accordingly, in 1839 our place at the Falls knew us once more, and we soberly set about "keeping at home," on Christmas of that year.

This time, instead of running away from our troubles, we stood our ground, and looked about for some way of putting an end to them. This course resulted in the determination to have no servants in the house, but to do what we could ourselves, employing char-women as we needed them. Things went on swimmingly on this plan, and for some five or six years we led a very retired and peaceful life. My wife being conscientious in the management of children, there was a great deal of harmony in our little establishment, with its church and school, such as they were.

Lacking, as we did, the ambition to make money (which in our class of society it was more fashionable to spend), it was easy for us, under the circumstances, to settle down in the small way we did—especially as we were not of those who think it good for children to be born with a silver spoon in their mouths, but rather of those who deem it better that they should earn their own living. Hence, as we had already an income which maintained us comfortably, we were satisfied with preparing our children the best way we could, to gain a future livelihood. This policy induced us to make a little world of our own, for the moment; but it was poor training for our little ones, who had to encounter the outside world sooner or later. But I thank God that he opened the way at last for our escape, although by painful means.

In the spring of 1845, in those unruffled days of our family career, when a perpetual calm would seem to have settled down upon us, there came a demand upon our attention from the outer world which ultimately led to the overthrow of the barriers which had so long encircled our domestic life. For thirteen years we had been dependent upon a distant point for church services. A change therefore was very desirable. A curate, a man of the evangelical or Free School in the Church of England, made his appearance in our village, offering to officiate. There was a chapel of ease in the place, of which we had not availed ourselves, the ministry not suiting us. But it was unoccupied just then, and the villagers of the Episcopal Church met together and agreed to give the curate a hearing. His preaching was liked, and he was engaged to officiate in that building. The services went on for a few weeks, when rumors arose unfavorable to the poor curate. He was said, among other things, to be in a quarrel with the bishop. It was hard to get at the truth without sending a delegation to Toronto, whence came the rumors. My father and I were chosen to investigate, and away we went on this wild-goose chase, returning not quite satisfied with our discoveries, though they on the whole confirmed the charges brought against the reverend gentleman. But that gentleman had no idea of quietly submitting to be brow-beaten. He was a ready writer, and made a quick and most unexpected reply to our representation, throwing us all upon our haunches. The result was, we waived the question, and engaged the man to go on. Of course we were out of favor with the rector, who thought the curate insubordinate. Most of us suspected, however, where the shoe pinched. There had been a tendency to Puseyism in Canada, and our little "man of the

gown" had dared to launch out into latitudinarianism.

I must now introduce upon the scene another character. For some years there had been going about, a certain converted Jew from Poland, a peddler by profession. Wherever he went, taking the length and breadth of the peninsula of Niagara for his beat, he was sure to be heard of. He had imported from Europe some religious views, purporting to be his own, greatly at variance with those generally received. He seemed to make it his first business to hammer away at all religious institutions. I had heard of his proceedings for some time, and had seen the man repeatedly, but had never heard him hold forth.

At length an opportunity came.

THE CIRCULAR.

O. C., MONDAY, JUNE 22, 1868.

GREEK PROPAGATION.

LACONIA, for a long time reckoned as an inferior State, suddenly rose to a leading position, which she held for five hundred years. Her great advancement was owing solely to the remarkable legislation of Lycurgus, but her long continuance in that position, was chiefly due, first to a kind of scientific propagation, whereby splendid children were begotten; and secondly, to a system of education so thorough and complete, that every generation as it came up, followed unswervingly in the footsteps of its predecessor.

The following account of this celebrated nation, condensed from Mitford's History of Greece, and the Edinburgh Encyclopædia, may interest those who have not studied the subject:

About the year 850 B. C., Laconia was governed by two kings, of whom Lycurgus was one. Finding that general lawlessness was very prevalent in the principal city, Sparta, he voluntarily left the government in the hands of the opposing party, and went abroad, the more fully to study and prepare a new system of government, which he was meditating. Years went by, and at length the disorders in Sparta, became unsupportable. The king lost his authority, laws were trampled upon, and anarchy reigned. The rich were despotic, the poor seditious and lazy.

In this state of things, Lycurgus's name was frequently mentioned: a man of high integrity, unshaken courage, extensive genius, and above all, possessing the rare power of commanding the minds of men. At last, king and people invited him to return and reform the State. This he joyfully consented to do, and having obtained from the Oracle at Delphi, that celebrated response—that "it should be given him to establish the most excellent of all systems of government"—he returned to Sparta. His ideas were intensely radical, yet he carried them out with the greatest caution and prudence. Forming a small party, he took possession of the government, and immediately committed the executive power of the State to a senate of thirty members. To the general assembly of the people, corresponding to our election gatherings, he gave the power of confirming or annulling what the senate proposed, forbidding them all debate.

He next observed that the unequal division of wealth was a fruitful source of evil. The rich oppressed the poor; the poor were ever ready for atrocious violence to the rich. To combat this complicated mischief by courts and penal laws, Lycurgus saw was uncertain and even cruel. So he removed the cause by an equal distribution of all the land. The whole territory was divided into thirty-nine thousand shares, nine thousand of which were allotted to Sparta, and the remainder to the other towns. This regulation, however, would have been in vain but for another, which attended it. He absolutely forbade all use of gold and silver. The only coin he allowed, was iron. Among other objects he thus attained, was the check of foreign commerce

and intercourse with strangers. Flatterers and fortune-tellers gave Sparta a wide berth.

The next ordinance was not carried so quietly. Lycurgus now strictly forbade that any man, high or low, should live at home. All must eat at the public tables, where the utmost moderation and frugality should be observed. This law annihilated at once every use of wealth, and the remotest desire to possess more than others. None of his innovations we are told, gave so much offense. In the first burst of anger, the populace attacked him, and put out one of his eyes. But he spoke to them with so much moderation, and such force of persuasion, that their rage turned to pity and remorse. Succeeding in this measure, he took one step farther in the direction of equality, by directing that no one should refuse to lend whatever he was not immediately using; and that any might take, even without asking, whatever he wanted of his neighbor's, being only bound to replace it undamaged. This virtually put an end to private property.

In abolishing distinction of rank, it was his intention, not to depress but to elevate his countrymen: to make the whole people one family, with equal privileges to all. With mechanical pursuits, and even agriculture, they were to have nothing to do. A numerous body of slaves, called helots, attended to these duties. Every Lacedæmonian was to be a gentleman in the strictly modern sense of the word, with no business but that of the State, for which, in peace or war, his education was to fit him. Lycurgus, well knowing that permanent success would depend upon succeeding generations, took infinite pains to perfect the race. In England, the science of breeding horses, cattle and dogs, has been carried to amazing perfection. Lacedæmon is the only country known in history, where attention was ever paid to the breeding of men. Lycurgus began with the care of children before their birth. He would have none but strong, healthy children born. Therefore he gave very particular direction for the management of young women. Instead of confining them to household duties, the distaff and the needle, as Grecian ladies usually were, he ordered that they should be exercised in running, wrestling, pitching quoits, and hurling the javelin; that they should live mostly out-of-doors, and avoid those indulgences which make all women, but those of the lowest rank, generally so tender and helpless. By such means, the women would be better able to support the pains of child-bearing, and the children would be more vigorous. To be unmarried and without children for the commonwealth, he caused to be accounted most shameful; but it was indifferent who was the father, provided the child were a fine one, for he reckoned all children to belong not so much to their parents, as to the State, the common parent of all. Considering jealousy a passion often mischievous, always useless, he contrived to banish it by making it ridiculous. Nevertheless he insisted upon the strictest modesty in general behavior, both in men and women. He made it disgraceful and criminal for young men to be seen in company with young women, even their wives. The married youth was to continue his exercises with the young men by day; he was to sleep in the common dormitory by night, and it was only by stealth that he could visit his bride. Though it was right enough for him to visit her, shame and stripes were the consequence of his being seen going or coming.

In all the old Grecian Republics the lives of newborn children were very little considered by law. It was left to parents to decide whether to rear or to abandon them. But Lycurgus, considering the State as the common mother, and individuals comparatively without a right, would not leave the decision with them. All children soon after birth, were examined by public officers, appointed for the purpose. The well-formed and vigorous only were preserved. Those in whom any defect of shape or constitution appeared, were exposed without mercy to perish in the wilds of Mount Taygetus. All that were worth saving, were put into the care of public nurses, who were properly instructed to cooperate with nature in rearing infants. At seven the boys were put into the public schools. The masters were carefully selected, and the schools were common places of re-

sort for older people. Lycurgus taught all to consider themselves fathers, not only of their own, but of all the children of the commonwealth.

Education among the Spartans could scarcely be said to end. When boys approached manhood, the discipline increased in strictness. To check the boiling passions of that period of life, they were given more work, and less leisure. To engage in earnest conflict with blows with one another: to receive severe whippings without wincing: to endure fervent heat and freezing cold: to travel barefoot in winter, and sleep in the open air: these were among the regular exercises from which none were excused. In Sparta the young and the old were constantly associated, and the foremost men made it their pride to set the example of humility and respect for the magistrates, and of zealous obedience to the law.

While we abhor the child-murdering barbarism of the ancients, and despise the terrible legality of their system, we can not withhold a certain admiration for the success of their strange experiment. The world is certain to sometime realize all their conquering manliness, by fearlessly applying science to the vexed problem of propagation, guided by the humility, and gentleness of Jesus Christ.

AN ONEIDA JOURNAL.

June 20.—At length the season has relented, and the fervid skies of summer have come. The strawberries, which were becoming endangered by too much water, rejoice in the new warmth, and are painting their faces, preparatory to the impending season. Forty quarts were picked yesterday.

The farmers say that the wet weather has produced an unusual growth of grass. Our agricultural philosophers advocate the practice of cutting grass early. The old rule was, to cut clover when the blossoms are half dead; but the new way is, to cut it when about half blossomed. It is claimed that more of the nutritious constituents of the grass are secured than by the old way. Later, the succulent juices become converted into woody fiber, which is only partially assimilated by the animal system. Grass cut early is eaten clean, with great avidity, by the cattle.

Evening Meeting—A brother asked for help to overcome temptation and weakness. The best way to help a person in difficulty, is to speak the truth to him in love; and the truth in this case was, that I—was too free in testifying that he was growing old, and was therefore unfit to take responsibility; when the fact is, that in many respects he is the most capable for his particular business of any one among us. The effect of such testimony we know to be very bad. It is really confessing one's self, and denying Christ. It goes hard with the confession of Christ in us, when we turn right around and confess that we are growing old, are broken down, and all that.

Mr. Noyes—"Brother I—has a better foundation than his testimony would allow him. He has been first, and last, a heroic man; and it is no time for him to give up now, break down, think he is growing old, and look backward instead of forward. It is the very time for him to set his face toward the future, and calculate that it is going to be a great deal brighter and better than the past. He should consider that he is cooperating with God, and that God never fails, nor grows tired. If we are going to be governed by our feelings, my way is to make as close a calculation as I can, what God's feelings are, and what Christ's feelings in the resurrection are, and then make up my mind that in one way or another I am going to feel as they do, whether or no. That is the true standard of feeling for the followers of Christ. "Even the youths shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength: they shall mount up with wings as eagles: they shall run, and not be weary: they shall walk and not faint." That is the experience of the resurrection, and we must stand by it. Let us keep our eyes on the things which do not grow old. God does not grow old. Christ does not grow old. The Holy Ghost does not grow old. The Primitive Church does not grow old. Then can we go any far-

ther? Shall we say that the Oneida Community grows old, or is growing old? God forbid that it should grow old; for if it does, it shall be cut off. I trust there is a branch commenced here, which will hold the standard that begins from God; the standard of the immortal church, the heavens and the Holy Ghost. If it is a branch of that eternal tree, then the O. C. will never grow old. If the O. C. does not grow old, it will be because we keep down such kind of testimony as I—uses; it will be by our confessing Christ, and fighting this spirit of unbelief, even unto blood and death. We have not yet 'resisted unto blood striving against sin.' I don't know of any thing we shall have to resist unto blood, more than this one thing, the tendency to become old, lose our strength and energy, and become faint-hearted, and forget that God is always young."

An associate sends in the following:

Looking at the cactuses this morning, I had some reflections. At first it appeared to me an incongruity almost ridiculous, that so beautiful a flower should burst from a stalk so rough and ugly. The brilliant, tender, blood-red corolla seemed entirely foreign to the plant. What secret elements are hidden within which can produce so lovely an outgrowth? But, continuing to look, I thought: So may the Holy Spirit concealed in the heart, burst forth in deeds of beauty, though our minds are dull and our bodies unlovely. Talent and smartness are nothing, but obedience to the Spirit within is every thing. Genius is, after all, but receptivity to a power controlling the individual. With Christ in us then, the great root from which all things that are good and beautiful spring, though we are as unpromising in mind and person as the cactus, we may expect the perennial blooming of the flowers of the Spirit.

FROM WILLOW PLACE.

Our pond is especially appreciated this warm weather. One party follows another in quick succession. Folks from O. C. are here before breakfast at all hours of the forenoon and afternoon, and after the evening meeting "to take a dive." S. B. C. brought the school children one day, and the children's house folks the "little tots" the next.

Thursday evening E. H. H. spoke of the probable press of business that we should soon have at O. C.—haying has begun, there is a great deal of hoeing to be attended to, strawberries to be picked, fruit to be preserved, etc.—and he hoped that W. P. would extend as much active sympathy as is consistent with shop work. Friday evening we received word that our farmers wanted help as four of the hired men had lately quit somewhat unexpectedly; the mowing-machines were rattling in the clover fields, and a sixteen acre lot of sweet corn needed hoeing; if W. P. could lend a helping hand on the hoeing, the farmers could manage the rest. It was at once decided that we would stop the shop for one day, and all hands, machinists and trap-makers, together with eighteen of our employes, make a bold attack on the weeds. Early next morning might have been seen a battery of seven cultivators charging across the field, and behind them thirty-six men in line of battle. By five P. M., twenty-three acres had been swept over by the conquering host. Every man fought with determination. When the last hotly-contested field was won the gallant raiders took up their line of march for Willow Place pond, where every trace of the conflict, save that of the sun's bronzing touch, was washed away. The extent of the victory surprised and delighted the farmers. A splendid triumph, they called it.

The men have been having a number of meetings between seven and eight o'clock, P. M., for the purpose of getting nearer to each others hearts. It is a grand test of folks' creeds to put them in a shop to work together; some for leaders, some as subordinates. We find when any chafing does occur, any sliver get in, that the best way is to get together, not so much for the purpose of talking the matter over, as for seeking more unity and softness of heart. There was one such sliver to extract in the first meeting, and then a course of criticism was commenced. But very little criticism of any one was given, though much brotherly love and fellowship were ex-

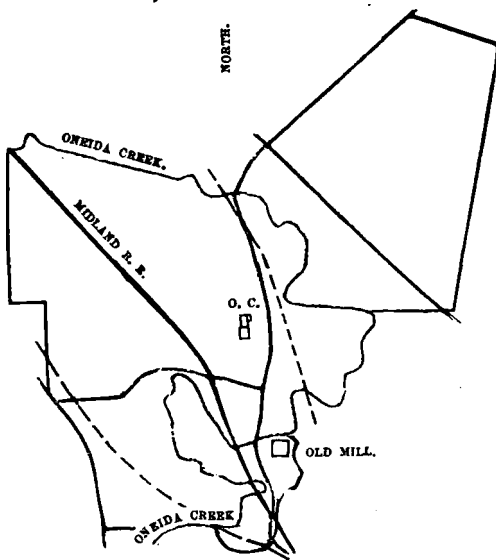
pressed. The meetings are adjourned for the present, owing to the impending strawberry bees.

The following is from Wallingford:

Prof. Loomis, of New Haven, says the temperature this spring has been, on an average, two or three degrees lower than it has been for ninety years, with the exception of the cold summer in 1816. Also that during the month of May we usually have a fall of about four inches of rain; but this year, six inches have fallen, and the season is two weeks later than usual.

Noon Meeting.—Mr. P. related his experience in reading the prophets. He said his reading had thrown light on the Second Coming of Christ. His attention was first attracted to the frequent mention in the prophets of "The great day of the Lord." In many cases he thought it must refer to the first judgment. Then he was interested in the numerous quotations from the prophets, by Christ and the apostles. In some cases Christ uses language which evidently alludes to language used by the prophets. For instance, when he said, "I am the good shepherd," he might have thought of what one of the prophets said about false shepherds misleading the people. Mr. P. said he saw more plainly than ever before, that God's work with the Jewish nation was to clear them from idolatry, which they fell into again and again. He had to labor with them constantly to keep them from intermarrying with the heathen nations around them, and worshiping their idols, or to separate them after they had fallen into idolatry. G. W. N. said that by our late definition of the Holy Spirit, we could see it was that Spirit which operated on the Jews in those early days, to separate them from the nations around them. They would keep mixing up with the nations about them, and worshiping their idols. The captivity finally cured them. We can see they were thoroughly cured, for in the time of the Primitive Church they not only kept free from the idolatry of the Greeks, but converted them to the Holy Spirit. The greatest fault of anti-slavery, is the coming down of the people of this country to the level of an inferior race. God now seems to have opened the gates for the entrance into this country of all heathen Asia. What will be the consequence? Will the people of this country sink down to their level, or shall we raise them up to the knowledge of God?

MAP OF O. C. TERRITORY.
SHOWING THE ROUTE OF THE MIDLAND RAILROAD.



The above is an outline of the domain of the O. C.; not including the land at Willow Place. The outlying portion, north-east of the creek, is the "Hitchcock Farm," purchased in 1859. It will be seen that the Midland Railroad enters the north-west corner of the old home-farm, and takes the longest way through the very center of it, passing but a few rods west of the Mansion buildings and the old Mill. Its engines and cars are to drive more than a mile through our forests, meadows, vineyards, and orchards, and thunder almost under the eaves of our dwellings. Reasonable people, the Midland commissioners included, think that the damage, esti-

mated in farmers' way, will be not less than \$5000.

The broken lines on the right and left of the Midland, represent previous surveys of routes that would have been less damaging.

We have pledged ourselves to give the right of way on certain conditions, the principal of which is, that there shall be a passenger and freight depot on our land. This seems to be satisfactory.

OUR WALLINGFORD LETTER.

Mount Tom Printing Office,
W. C., June 15, 1868.

DEAR CIRCULAR:—You O. C. folks use in your factory a bale of Chinese raw silk every week. Whence it comes that one of our men has had a present made to him (by the silk importer) of a Chinese hat. Seeing him move about with a thing like a bread-tray on his head, a tolerable copy of a mandarin, turns one's thoughts to that most notable event, the arrival of Minister Burlingame to our country as the representative of the Celestial Empire. Burlingame, backed by his four hundred millions (pause a moment over those figures), is knocking at our doors asking for "modern science and Christianity," in exchange for "the temperance, patience, scholarship, and competitive examinations" of the oldest nation in the world.

Concerning the "competitive examinations" alluded to, Mr. J. B. Herrick gives me the following information: "The Chinese Empire is divided into provinces, the provinces into districts, the districts into departments, and the departments into circles. Each division has its public schools and colleges. Those who pass the best examination at a lower school are promoted to a higher. Selections are made every year for promotion, until the highest school at Peking is reached. Here the final examination is held. The candidates are locked, each one, in a cell with pen, ink, and paper; the subject of an essay is furnished to them; and they are fed through the bars till their work is done. The name of each writer is sealed up and attached to his essay; and finally all the manuscripts are submitted to a committee to be judged according to their comparative merits. After decision is given, the seals are broken and the names of the best writers are announced. The successful candidates are appointed to the government of the provinces and the highest offices of the realm."

Considering that practically, China is not so distant from this country as Europe was forty years ago, this call of the Chinese means business. It is the entering wedge, doubtless, of a vast intercourse between the two nations—intercourse charged with immense consequences to both. The situation is decidedly interesting. Our western railroad is bisecting barbarism on this Continent. Dr. Livingston is working his way into the bowels of Africa. The English are opening up Abyssinia, and the Russians have taken Samarcand. China and Japan accept progress. Ancient idolatry and foggism may well begin to ask, as Webster did, on the dissolution of the whig party, "Where shall I go?"

METHODIST ADVANCE.

The Methodist Church of this country at its recent national Conference took measures for adopting the system of "Lay Representation." Hitherto, as I understand it, the direction of the church has been exclusively in the hands of the clergy. The new plan admits the laity to a share in the church councils. Perhaps your correspondent, "L. B., Jr.," will give a sketch, in the CIRCULAR, of the origin and theory of the old Methodist organization, and of the probable effect of the democratic changes now proposed. It seems at least to be more in consonance with the fact which we so clearly recognize that the Holy Spirit is poured out, not on a few only, but "on all flesh."

AN ELIGIBLE MATCH.

A match-maker in this vicinity, for whom we print labels, has one variety of lucifers which, on being struck a smart blow, detonate like a pistol, at the same time starting into a blaze. Yankee ingenuity might improve on this for the construction of an alarm clock. Imagine yourself awakened at any set hour by a pistol shot in your room, and while rubbing

your eyes to gain your senses, the mechanism of the clock swings the blazing match round so as to light a lamp, and from thence touches off a train which kindles your fire, and by the time you are ready to get up you have every thing comfortable. Is not here a chance for a patent?

HOME MATTERS.

The threatened blight on our strawberries, mentioned in my last letter, has passed away, and the plants are now green and promising, although the fruit will be later than usual. O. C. and W. C. control about seventeen acres of this fruit the present year, and how to market so much judiciously is a somewhat important question. According to the plan of isolated interests, the course of the two Communities would be to squabble and compete with each other in the same markets, till they should run prices down to a ruinous rate for both. But we have learned to do better. H. G. Allen leaves to day, for the north and east, to make arrangements for distributing the fruit of the two Communities in the best way for supplying the largest population, and for securing the common interests of the producers.

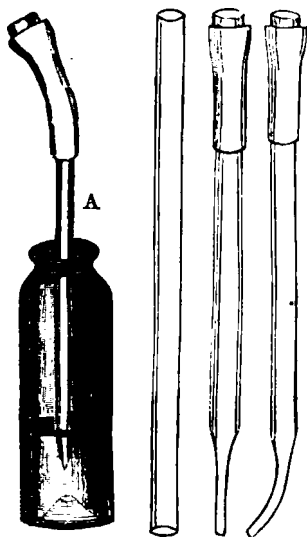
STAR GAZING.

Some of our family are addicted to astronomy, and employ an hour or two on clear evenings in tracing the constellations by the aid of Burritt's map of the heavens. A young lady pointed out to me last night six stars of the first magnitude, all visible at ten o'clock; viz., *Regulus*, *Arcturus*, *Spica*, *Vega*, *Altair*, and *Antares*. Another party of enthusiasts, after tracing that part of the group of the *Centaur* which is visible in the south, were heard lamenting keenly that the magnificent *Southern Cross* which shines so brilliantly for equatorial eyes, between the legs of the monster, was just hidden below our southern horizon. Finally S. became engaged in a search for certain stars in *Libra*, and in her zeal for light held her lantern aloft, exclaiming, "Oh I must see them!" This year the croquet balls are idle; their place is given to star gazing. a.

A SUMMER WITH THE MICROSCOPE.

BY J. F. SEARS.

IV.



PIPETTES AND DIPPING-TUBE.

IN collecting specimens of water for the purpose of examination with the compound microscope, a preliminary inspection is made, to ascertain if they are worth the trouble of carrying home. This is done by looking through the side of the bottle containing the water, with the highest power, or smallest lens of the pocket-magnifier; or by taking a small quantity of the water and placing it between two slips of glass. The water is taken from the bottle by means of a glass tube called a pipette, or by a dipping-tube. These tubes are five or six inches in length, and about three-eighths of an inch in diameter. The student can make them for himself by procuring of the chemist a glass tube ten or twelve inches long and of the proper size. Heat it in the middle by gradually lowering it into the flame of a spirit-lamp, keeping it constantly turning so as not to expand the glass unevenly, thereby causing it to

break. When it has become very soft and pliable it must be pulled suddenly apart, thus causing the separated parts to be drawn out into very fine points; break off one of these points and you will have a tube with a very fine aperture. Procure a piece of elastic rubber tube two or three inches long, having an inside diameter a little smaller than the outside diameter of the glass tube, close one end with a cork and slip the other end on to the glass tube, and your instrument is complete. If you want a larger hole in the end you have only to break off more of the point. It will be found very convenient to have in hand three or four of these instruments of different sized holes and with the ends bent as seen in the engraving. Any roughness of the points can be removed by holding them in the edge of the flame of a lamp.

The proper method of using the pipette is to press together the rubber tube with the thumb and finger between the cork and the end of the glass. Put the point into the water as seen at A, take the pressure from off the rubber and it will cause the water to instantly rush into the tube. Of course, by again applying pressure to the rubber, the contents of the pipette will be discharged. In this way any number of minute aquatic animals or plants, whether seen by the unaided eye or with the assistance of the magnifying-glass, can be taken from the bottle of water which contains them, and placed in another bottle by themselves; or when dissecting under fluid, any part of the dissection which you wish to remove and preserve, can be taken up with the pipette with greater facility, and with less liability of injury, than with the forceps or bent needle. It can also be used in the place of a small syringe for washing aside any part of the dissection which is in the way.

Dipping- or fishing-tubes are made in the same manner as the pipette, in fact are the same with the rubber tube removed. They are used by placing the forefinger over the top of the tube, lowering it into the water near the object, removing the finger, which will cause the object to be drawn into the tube, replacing the finger and withdrawing the tube. One serious objection to the use of the dipping-tube, is that you can not control the quantity of water taken in or expelled; and it is necessary, when you wish but a small quantity with the object, to discharge the contents of the tube into a watch-glass, and remove the superfluous water by applying the mouth to the tube, leaving the animalcule or other object in the watch-glass to be afterward taken up by the fine tube; whereas, by using the pipette, no more water need be taken up than is necessary, or if more is taken up, you have only to hold the tube in a perpendicular position until the object sinks to the bottom, where a gentle pressure on the rubber tube will expel it; or if it is an object that floats, a gentle pressure will expel the water beneath it until no more is left than is wanted with the object, when it can be placed on the slip of glass for examination.

CORRESPONDENCE.

REST IN FAITH.

Cleveland, Ohio, June 14, 1868.

DEAR CIRCULAR:—A late Home-Talk entitled "Faith, the Family Fireside," stirred me to reflect upon the believer's rest. The conception of this analogy between faith home and the fireside is very pleasing and beautiful. The soul wants a home, a place where it may find social communion with kindred friends; communion which shall not be for the moment only, but lasting and capable of constant and perpetual renewal. It wants rest; not in the sense of exemption from active employment, or hard service even, but quiet, peace, protection and safety from doubt, darkness and fear.

I want to say to all the world that I have found this rest in faith. In Christ I have learned that "the just shall live by faith." A true home not only makes life pleasant and happy, but it is an inspiration of life itself. So with faith, though we may live in it, yet much more may we live by it. Home is nothing aside from the shelter, warmth,

light, and life which it may furnish to its inmates. These are its charms and what it is for the outer man, faith is for the inner. Faith has given me all these and more. In it I have found shelter from doubt and anxiety, from pain and fear, from temptation and peril. By faith, God is seen to be a refuge and a hiding place. "The name of the Lord is a strong tower, the righteous runneth into it and is safe." I can truly say, in the words of the Psalmist, "Thou, Lord, hast been a shelter to me;" "The Lord is my defense;" "In him will I trust." Faith has also given me warmth and light. Without it I was in the regions of frigidity and darkness. Doubt and unbelief brought coldness, callousness, and stoicism, filling the soul at the same time with uncertainty, unrest, and vexation. There is no rest in unbelief, no peace but the peace of stolidity and insensibility.

By faith life has been brought to light. By it I have found and partaken of the bread of life. I have realized the truth that "men shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Oh! there is meat to eat that the faithless and unbelieving know not of! It is in the house of faith, an inexhaustible store.

How high and holy is the social communion which comes of faith; communion with Christ, fellowship with the Father, and with the Son, the dearest of companions, who comes in and sups with us and we with him. This is the grade of society in the house of faith. It is the house of the immortals; "our conversation is in heaven;" "we have access to an innumerable company of angels, and the spirits of just men made perfect." Here is a society that is permanent and lasting, in mansions that are unfading and immovable. This is home, this is rest; and into this home and rest faith opens the door. Christ is over this house as a merciful high priest, and naught can hinder us from entering, but an "evil heart of unbelief." When once that is put away we find welcome, as the writer hereof can testify from experience. J. W. T.

THE BIRDS.

[The writer of the following letter, sent us some beautiful specimens of penmanship which we have pinned up on the wall in our Office, where they are much admired.]

Clinton Hollow, N. Y., June 14, 1868.

DEAR CIRCULAR:—I think we should do all we can to encourage birds to live around our homes. Wrens and blue-birds will be attracted by putting up houses for them to build nests in. Wrens have nests now in five, and blue-birds in three, of the houses I have put up. The boxes should be about six inches square, with a hole one and a half inches in diameter, and a step underneath for the birds to alight on. Old tea-pots are excellent. I nail a piece of a shingle on the top, first cutting the hole through and nailing on the step. They can be hung on a limb by the handle, or nailed to a post or building. Oyster kegs are also good. Nail a step under the hole in the head, and fasten them in the fork of a tree and the bird's house is completed. I love the birds. While I am writing this, I hear the wrens singing all around me.

I have the "Trapper's Guide," by S. Newhouse, and I find it just the thing. I have read it over and over and over, and am delighted with it. I have been somewhat in the trapping business, having caught one hundred and twenty-seven musk-rats, and one mink, the past season. I have many disadvantages to contend with, particularly the scarcity of game in the old County of Dutchess.

Sincerely Yours,

A. T. C.

OUR LETTER-BOX.

"—, Missouri, June 5, 1868.—The *Berean* which you loaned me, was received in due time. I have scanned its contents hurriedly, and to some of the more distinctive features of your doctrine, I have given considerable study; though not as much as I desire, for I am compelled to spend too many hours each day at manual labor to give much time to study. I find many things in the *Berean* which correspond

with my early religious impressions, also much which agrees with my own experience. I have had a full share of the 7th of Romans experience; first under the law of nature, for then I did not accept revelation; and secondly in trying to be a Christian. But I do believe that Jesus Christ is an all-sufficient Savior for me, and in this faith I find peace. Baptism is treated perfectly to my satisfaction; and many other points I was prepared to accept as fast as I read them. Yet I must confess that your doctrine of election and reprobation, was very repulsive to me at first thought; but I am disposed to investigate; and upon examination so far, I can not decide it to be unscriptural. I can not get time enough, nor quiet enough to read and reflect upon the revealed Word of God as I desire to do. I can most heartily endorse the statement in the CIRCULAR of one of your readers, who recently said that he had elected himself a member of the Community, and only awaited the time for the realization of his prayers. I heartily accept the doctrine of Salvation from Sin; but so far as my own experience goes, I think that Communism must be a great help to one who desires a life free from sin (that is, looking upon Communism as the result of Christian Faith), because there can be no harmonious Communism without Christianity for its foundation; nor can there be any perfect Christianity without a oneness of heart and spirit, a unity with the body of Christ, which is Communism. We desire to possess our souls in patience until the O. C. sees it right to let us come a little nearer to them so that we can cultivate a more intimate acquaintance, if the Lord wills that we should be members with you. You have our hearty sympathy and prayers, and we desire yours in our behalf. We love to talk of you and cultivate a feeling of oneness with you through Christ the Head. We frequently feel that we are with you in spirit, and receive strength and encouragement. S. H."

"—, N. Y., June 14, 1868.—The CIRCULAR comes to me from week to week, on 'wings of love,' bearing the best thoughts and experience of the Community. Through it I am able to behold your order, your joys and trials. Through it I am able to hold day by day communion with the Spirit of truth, with Christ and the O. C. It is a 'lamp to my feet and a light to my path.' 'It is meat in due season' when I am starving for the 'bread of life.' I want others to be blest as I am, and that you may be the better able to extend it to all and to many who are not able to pay, I send ten dollars, and pray that God will multiply it by thousands to the honor and glory of his cause and kingdom. I find myself daily hungering and thirsting after righteousness—praying that God's kingdom may come and his will be done on the earth. I am striving to cast out the spirit of the world and its institutions, and am happy to report progress. In proportion as this world recedes, the Kingdom of Heaven rises to my view. My soul finds rest only in seeking this Kingdom and its righteousness. I am having some very happy and interesting experience in passing through these struggles for progress and attainment. At times I seem to be surrounded by darkness and doubt, when suddenly the clouds rise up, the sun shines out and I find myself standing on serene heights, while the storm rages below. I have prayed that God would beat and hammer me until I should be malleable enough for his use. My only hope is that he will give me strength to stand the ordeal, for I know that there is no other way given on earth whereby we can be saved. God is too wise to preserve imperfect humanity for use in his kingdom. Hence he says, 'Be ye perfect.' I accept this, and ask for a healthy growth, cost what it will.

"E. F. B."

"—, Philadelphia, June 18, 1868.—Your ever-welcome sheet of June 15, is before me, and as usual, full of interest and instruction. Its value to me is priceless. I think I have derived more pleasure and instruction from the perusal of the CIRCULAR than from any thing I have ever read, at least among modern publications. The articles on Swedenborg are full of interest to me and no doubt to hundreds of others. "Principia" can not but be read with delight and edification by all who are favored by see-

ing the CIRCULAR. The Home-Talks by J. H. N. are full of instruction. The vein of deep, original thought and sound argument which runs through them can not fail to arrest the attention of all who read. None have afforded me greater pleasure than the one under the title of "Final Sanity," in the last No. I have no desire to pile on words of adulation, but I think it contains an immense amount of sound truth and I hope it will be followed by others on the same subject. Every man, woman and child in the land should read and ponder its contents. In order that my note may not be all talk and that I may feel that I am contributing a mite toward what I conceive to be the greatest enterprise of the age, to wit, the O. C., I herewith enclose \$2 toward sending the CIRCULAR where it will do good. z."

VISIT TO A SHOT TOWER.

DID you never see a shot tower? One of the objects most conspicuous from the windows of our office in the Moffat Building, was the tower of the New York Lead Co. It rose far above the surrounding buildings, and I had often thought what a fine view might be had from the top of it. So I said to Charles one pleasant day, "Let's go and see if we can get to the top of that tower, and look off." "All right," he answered, "I'd like to go." Down came our hats, and we hurried to the office of the company where we asked and obtained the desired permission. A clerk pointed out to us the foot of the spiral stair-way leading to the top of the tower, and loaned us a telescope to use when we should arrive there, for which we heartily thanked him and began the ascent. Up, up, and round and round we went, until our legs ached and we grew scant of breath, when we paused to rest and look through one of the narrow windows. We were already much higher than the roofs of the surrounding buildings. After a few long breaths we hurried on in another tread-mill tramp up the iron stairs, and at length reached the top floor. Here we found ourselves in a circular room not more than twelve feet in diameter. Three men were engaged in putting bars of lead into a great iron kettle which stood on one side of the room, occasionally stirring it with a ladle as it slowly melted. Finding that there was yet some time before they would be ready to begin making shot, we took views through the telescope in every direction.

A bird's-eye view of even a part of New York and the surrounding waters is interesting. The sun glimmering on the smooth water of the bay; muscular little tug-boats puffing and towing along great ships, reminding one of ants tugging at grains of corn; a vast, irregular floor of roofs; clothes-lines stretched over the roofs just below us (for in New York some people do not have even a back yard where they can dry clothes); noble church spires rising from various parts of the city; wrecks of many kites clinging to chimney-pots and railings; telegraph wires running in every direction: these are some of the things we saw.

Looking again at the kettle we found it two-thirds full of melted lead. Presently one of the men put in several bars of lead which had been combined with arsenic and some other substances, which he said were to temper the lead so that the drops would separate readily and assume a globular form. If the lead is not of the right temper it will run together into irregular strings. When the whole was melted and sufficiently hot, the workmen fastened moist sponges under their noses to prevent their inhaling the fumes of the arsenic, and one of them placed an iron sieve or colander over the mouth of a wooden tube about eighteen inches in diameter, which extended down through the center of the tower to a tank of water below the level of the ground. Another skimmed off some of the oxide on the surface of the melted lead and made a thin covering of it on the bottom of the colander, packing it down very firmly and evenly. Then he began dipping in the lead from the kettle. The shot detached themselves from the colander very rapidly and fell down the tube in a regular shower. They form somewhat larger than the holes in the colan-

der. Large shot such as we saw dropping, require to fall one hundred and fifty feet in order to cool; but small shot cool in falling one hundred feet. The latter are made lower down in the tower. When every thing goes off well, the entire quantity of melted lead (two tons or more) can be poured through the colander without a break.

As the shot fall into the water at the bottom of the tower they are gathered into elevators and conveyed away to be sorted and polished. To ascertain if they are perfectly round they are placed on a slanting table with pockets on the sides and at the end. If a shot is not perfect it will roll into one of the side pockets, and only the round ones reach the end of the table. The imperfect ones are then remelted.

After looking until we were satisfied, we turned our steps downward and made the descent with comparative ease. In another place we saw how lead pipe and rifle-slugs are made. F. W. S.

THE TWO MALEFACTORS.

WE are indebted to the evangelist Luke for the very interesting dialogue which occurred during the execution of Christ and the two thieves. The other evangelists say nothing of that remarkable conversion which Luke reports in the following language: "And one of the malefactors which were hanged, railed on him saying, If thou be Christ, save thyself and us. But the other answering, rebuked him, saying, Dost not thou fear God seeing thou art in the same condemnation? and we indeed justly; for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord remember me when thou comest into thy kingdom."

From the foregoing we should naturally infer that those criminals had more or less knowledge of Christ as a prophet and teacher, and had probably witnessed some of the miracles which he had performed. But be that as it may, they were then in circumstances decidedly calculated to disclose their moral and spiritual status; and the result showed that their characters were originally entirely opposite to each other. Indeed, they might be regarded as representative men. The one who joined in with the persecutors of Christ, and cast their revilings in his teeth, represents the seed of the incorrigibly wicked who are without faith, perpetual grumblers, and supremely selfish. This reviler who said, "Save thyself and us," was manifestly filled with his own selfish thoughts of escaping from present suffering by whatever means that could be effected. How entirely opposite were the spirit and feelings of the other! In him we see welling up from the depths of his innermost soul, love of truth and justice, regardless of self. "We (says he) suffer justly, receiving the due reward of our deeds. But this man hath done nothing amiss." A noble confession of truth and right, which touched the heart of the son of God and drew from him that impromptu reply: "To-day shalt thou be with me in paradise." Indeed, it might be said that he had already entered the paradise of Christ's justification, or perhaps, more correctly, that that paradise had entered into him through his belief and confession of the truth.

The more one studies that tragic scene on Calvary, the greater appears its significance as a transaction affecting the destiny of the whole human race. On one occasion Christ said, "If I be lifted up I will draw all men unto me," by which we are to understand that all classes,

good and bad, are destined to pass through the ordeal of crucifixion in some form or other. Christ went to the cross voluntarily. The male-factors did not. But one of them melted at the sight of the sacrifice made by the infinite God for the good of man. The other, was manifestly hardened by the same exhibition. We enter the paradise of God only through that experience of crucifixion or suffering which melts our hearts into a state of fluidity which can combine chemically, so to speak, with the spirit of Christ so as to produce entire unity of life, leaving our old, selfish, egotistical life as dross to be cast into outer darkness. x.

AN EXPLODED NOTION.

SOME years ago I read in a newspaper that if a hen be taken and held with its beak upon a board, and a chalk-mark be drawn from the point of the beak swiftly forward, the biddy would become magnetized, mesmerized, hypnotized, or something of the kind, and remain perfectly quiet. The other day I told our hen-keeper, Alfred, about it, and we concluded to test the thing by thorough experiment. So I got a piece of chalk, and we went down to the hen-barn, accompanied by two scoffers. The first hen we tried was decidedly too wild, for the instant Alfred let go of her, after the line was drawn, she ran like a deer. The next one, however, though she struggled furiously when caught, behaved beautifully during the experiment. After I drew the mark, Alfred let go of her, and she lay like a log on the floor, never so much as uttering a cluck. Hereupon I commenced a learned explanation of the phenomenon, as partaking of the nature of that curious discovery of the French savans—hypnotism.

"The bright line," I remarked, "undoubtedly affects the nerves in the same way that the bright object held before the eyes of—"

"Pooh!" said a scoffer, she don't look at the line at all; she's looking sideways all the time. You see she is afraid you'll catch her if she stirs. She would do just the same if you only drew your finger in front of her."

"Nonsense," said I, "don't you know how quick a hen will fly when you let go of her? However, to convince you, I will try it. Alfred, if you will shake up the hen, we'll try it over."

Somewhat to my surprise, my finger served as well as the chalk. The scoffer laughed. My explanation that her nerves had not recovered from the first shock, would not go down. Another shaking up followed, and we found that the hen would lie just as well without any marking of any kind. We were obliged to conclude that the chalk-line was a humbug.

"I used to hear," said Orrin, "that if you lay a hen on her back and draw a chalk-line around her, she will stay there."

"I don't believe in any kind of a chalk-line now," said I, "but let's try it."

Biddy was accordingly laid over on her back in spite of her remonstrances, and the magic circle drawn. Alfred let go her legs, and we all stepped back. Sure enough, there she lay, as if glued to the floor. It certainly seemed curious.

"Now," said I, "let's try her without any ring, and see how she will operate."

So we took her to another corner and laid her out again. The result was precisely the same as before. She lay with her feet in the air, reminding one of the man's hens that got so used to moving. At last Ernest rolled her over with a stick, when she jumped up and ran away.

Thus we demonstrated to our entire satisfaction that the chalk theories are decidedly leaky. As we left the barn a great cackling arose, probably caused by some dis(hen)sions as to the object of our experiment. GALLUS.

The fruit-preserving corps commenced operation on Saturday (the 13th), in their new quarters at the mill.

WISDOM.

Where shall wisdom be found?
And where is the place of understanding?
Man knoweth not the price thereof:
Neither is it found in the land of the living.
The depth saith, It is not in me:
And the sea saith, It is not with me.
It can not be gotten for gold,
Neither shall silver be weighed for the price thereof.
It can not be valued with the gold of Ophir,
With the precious onyx or the sapphire.
The gold and the crystal cannot equal it:
And the exchange of it shall not be for jewels of fine gold.
No mention shall be made of coral, or of pearls;
For the price of wisdom is above rubies.
The topaz of Ethiopia shall not equal it,
Neither shall it be valued with pure gold.
Whence, then, cometh wisdom?
And where is the place of understanding?
Seeing it is hid from the eyes of all living,
And kept close from the fowls of the air.
Destruction and death say,
We have heard the fame thereof with our ears.
God understandeth the way thereof,
And he knoweth the place thereof.
For he looketh to the ends of the earth,
And seeth under the whole heaven;
To make the weight for the winds;
And he weigheth the waters by measure.
When he made a decree for the rain,
And a way for the lightning of the thunder,
Then did he see it and declare it;
He prepared it, yea, and searched it out.
And unto man he said,
Behold, the fear of the Lord, that is wisdom;
And to depart from evil is understanding.

—Job.

NEWS ITEMS.

CANADA fears another attack from the Fenians.

GEO. FRANCIS TRAIN attempted to speak in Liverpool lately and was hissed down.

THE Bill to admit the States of North and South Carolina, Georgia, Louisiana and Alabama has passed both Houses of Congress, by a very strong vote.

H. W. LONGFELLOW, who arrived in England, Saturday, June 5th, has been the recipient of marked attentions. Cambridge University has conferred upon him the degree of Doctor of Laws.

Hon. REVERDY JOHNSON, of Maryland, has been appointed minister to England in place of Charles Francis Adams, who resigned. His appointment is received with great favor by the English Press.

It is expected that Disraeli will dissolve Parliament in October, in order that the issues between the Ministry and the Liberal party in the House of Commons, may be decided by the people. An exciting contest is predicted.

It is proposed to divide Texas into three States. According to the terms upon which that State was admitted into the Union, Congress has liberty to divide it into four States. Another State will probably be created as soon as the northern part becomes more thickly settled.

THE news from the seat of war in South America is more favorable to Paraguay than heretofore. In a recent engagement the Paraguayans captured eight hundred prisoners and six thousand horses from the Allies. It is reported that two of the Allied iron-clads had been sunk in the river.

PRINCE MICHAEL, the reigning Sovereign of Servia, was assassinated a short time since. Servia is nominally a province of Turkey, but has been for some time virtually an independent state. The Turkish Government formerly kept four or five well-garrisoned stations in the province, but the energy of the late Prince upheld by the power of Russia, forced it to abandon them and accept of an annual tribute as a compensation. The attitude of Prince Michael's successor is likely to influence the Eastern Question considerably.

Announcements:

THE ONEIDA COMMUNITY

Is an association living in Lenox, Madison Co., N. Y., four miles from Oneida Depot. Number of members, 302. Land, 539 acres. Business, Horticulture, Manufactures, and Printing the CIRCULAR. Theology, Perfectionism. Sociology, Bible Communism.

WILLOW-PLACE COMMUNITY.

Branch of O. C., on a detached portion of the domain, about one mile from O. C. Number of members, 85. Business, Manufactures.

WALLINGFORD COMMUNITY.

Branch of O. C., at Wallingford, Conn., one mile west of depot. Number of members, 40. Land, 228 acres. Business, Horticulture, Publishing, and Job Printing.

SPECIAL NOTICE.

The O. C. and branches are not "Free Lovers" in the popular sense of the term. They call their social system COMPLEX MARRIAGE, and hold to freedom of love only within their own families, subject to free criticism and the rule of Male Continence.

ADMISSIONS.

Members are admitted to the O. C. and branches after sufficient acquaintance; but not on mere application or profession of sympathy. Whoever wishes to join must first secure confidence by deeds. The present accommodations of the Communities are crowded, and large accessions will be impossible till new Communities are formed.

STEEL TRAPS.

Eight sizes and descriptions, suitable for catching House Cats, Muskrats, Mink, Fox, Otter, Beaver, the Black and Grizzly Bear, are made by the Oneida Community, Oneida, N. Y., of whom they may be purchased. Descriptive-list and price-list sent on application.

PRESERVED FRUITS AND VEGETABLES.

Strawberries, Black, Red, and Orange Raspberries, Cherries, Huckleberries, Plums, Peaches, Pears, Quinces, Lawton Blackberries, in quart bottles and quart cans, with syrup—Tomatoes, Sweet Corn, Peas, Lima Beans and String Beans, in cans—are put up in quantities for sale by the Oneida Community. Also, Jellies of the Barberry, Currant, Blackberry, Quince, Crab-Apple, Peach, Raspberry, and Black Currant.

N. B.—As we are unable to keep up with the demand for these goods, persons desiring a full assortment should order a year in advance. First come first served. Descriptive price-list sent on application.

MACHINE TWIST AND SEWING-SILK.

Machine Twist, of our own manufacture, (Willow-Place Works); also, various brands and descriptions of Sewing-Silk, in wholesale quantities, for sale by the Oneida Community, Oneida, New York.

MOUNT TOM PRINTING-OFFICE,

(WALLINGFORD COMMUNITY), WALLINGFORD, CONN.

Being refitted with new type and press, our establishment is now ready to receive orders for Cards, Circulars, Price-lists, Pamphlets, and the lighter kinds of Job Printing. Particular attention paid to Bronze work and Color Printing for Labels. Orders from abroad should be addressed to

WALLINGFORD COMMUNITY,
Wallingford, Conn.

PICTURES.

The following Photographic Views of the Oneida Community can be furnished on application: the Community Buildings, Buildings and Grounds, Rustic Summer-House and Group, and Bag-Bee on the Lawn. Size of pictures, 8 inches by 10. Price, 75 cents. Various Stereoscopic Views of the Buildings and Groups and Grounds can be furnished for 40 cents each. Views, *carte de visite* size, 25 cents each. Any of the above will be sent by mail, post paid, on receipt of the price named. Address, Oneida Community, Oneida, N. Y.

PUBLICATIONS.

HAND-BOOK OF THE ONEIDA COMMUNITY; with a Sketch of its Founder, and an Outline of its Constitution and Doctrines. 72 pp. octavo. Price, 35 cents for single copy; \$3.50 per dozen.

SALVATION FROM SIN, THE END OF CHRISTIAN FAITH; an octavo pamphlet of 48 pages; by J. H. NOYES. Price, 25 cents for single copy, or \$2.00 per dozen.

THE TRAPPER'S GUIDE; a Manual of Instructions for Capturing Fur-bearing Animals; by S. NEWHOUSE. Second edition; with new Narratives and Illustrations. 250 pp. 8vo. Price, bound in cloth, \$1.50.

MALE CONTINENCE; or Self-Control in Sexual Intercourse. A Letter of Inquiry answered by J. H. NOYES. Price, 50 cents per dozen.

BACK VOLUMES OF THE "CIRCULAR," unbound. Price, \$1.50 per volume, or sent (post paid) by mail, at \$1.75.

[The above works are for sale at this office.]

Messrs. TURNER & COMPANY, Book-sellers, Paternoster Row, London, have our HAND-BOOK OF THE ONEIDA COMMUNITY, and the TRAPPER'S GUIDE for sale. They will receive subscriptions for the CIRCULAR, and orders for our other publications.